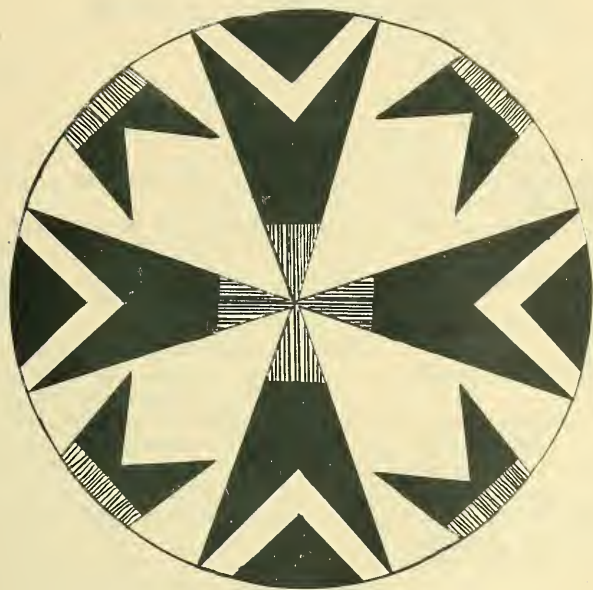


INDIANS AT + WORK



OCTOBER 15, 1936

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

· OFFICE · OF · INDIAN AFFAIRS ·
WASHINGTON, D. C.





I N D I A N S A T W O R K

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DAUGHTER-OF-THE-SUN, SHADOW PEAK AND SUNRISE GLACIER, MONTANA





• INDIANS AT WORK •

A News Sheet for Indians
and the Indian Service

VOLUME IV OCTOBER 15, 1936 NUMBER 5

Indian reorganization tries to answer the question: How can Federal guardianship and aid be joined with Indian responsibility and freedom?

It used to appear that Indians might have one advantage or the other, but not both.

They need both advantages. Indeed, they must have both. They must have liberty. And for many years to come they must have material protection and aid. That is the basic philosophy of the Indian Reorganization Act.

The immaterial part - liberty - is the supreme part. Liberty for Indians means: Opportunity to make their own attack upon their own problem of human relations and of material betterment. No outside aid, merely as such, can substitute for that action from within which is liberty pursuing a goal.

Yet it may be interesting to look at the material part too - in retrospect across three and a quarter years.

For example, land. From the year 1887 to the year 1933, Indian landholdings diminished at the average rate of 1,800,000 acres each year. Since July 1, 1933, Indian landholdings have increased at the rate of 870,500 acres each year. The net gain, comparing the two epochs (lands not lost plus new lands added) has been 2,670,500 acres a year since 1933.

That is land area. But what of land value? What of existing and potential land productivity? Here we are brought to the Indians' work records on Indian lands.

Indian natural resources, disregarding the loss of land areas, had shrunk at a rate really cataclysmic in the decades before 1920. After 1920 (approximately) the destruction of Indian timber resources had been checked, on the whole. But the major resource - grazing yield, - had continued to go downhill. During the 1920 decade, range management was established in principle for the leased or permitted areas, and a beginning was made in the recapture of these areas for conservative Indian use. But the total productivity of the grazing areas had been cut by more than half; in some critical areas by a full three-fourths. The grazing area was nearly 40,000,000 acres, or 80 per cent of the whole Indian country.

Since 1933, not merely have tens of thousands of Indians been continuously employed in the salvaging or the creation of

capital values on the land. More - land salvaging, and long-range land-use operations, have been pursued through the methods of science. Not merely the Interior Department, but in a variety of ways, and to the cost of millions of dollars, the Department of Agriculture, has concentrated its resources upon the planned salvaging and capital increase of Indian lands through the Indians' own work.

I mention only one further item - the important one of financial credit. The twenty years before 1934 had seen \$5,000,000 supplied, in dribblets of about a quarter-million a year, for all the credit needs of the Indians. In 1934, \$10,000,000 was authorized; in 1936, an additional \$2,000,000 has been authorized. Of the authorized total, \$3,500,000 has been appropriated. Repayments of the earlier \$5,000,000 go back into the general treasury. Repayments of the \$12,000,000 will go instead to the revolving credit fund for immediate re-lending.

Actually the total of credit authorized and furnished since 1934 is greater than stated above. Tribal funds, once used for administration, have been appropriated instead for revolving loan funds of the tribes. These total more than \$1,000,000. Industrial reimbursable loans have totaled a half-million since 1933. Loans for the higher education of Indian youth are totaling \$175,000 a year. And loans and grants of live stock, to be repaid (in the case of loans) from the cattle increase, thus supplying still other Indians, have brought the following result in the live stock revenues

of the Indians from beef and dairy cattle:

Total income in 1932, \$266,698.

Total income in 1935, \$1,415,453.

I repeat, that such material facts are secondary. The primary meaning, and the most practical as well as the most inward value, of Indian reorganization is found in the other part - the government's challenge to the Indians' will, and the Indians' response to that challenge. But it is true that the material - the physical - doom of the Indians is being challenged successfully. For the first time in the long centuries of the losing struggle! The start has been made.

* * * * *

I am reading an article about traps. Traps for fur-bearing animals and for "predators." "With a bone-snapping crunch, grim steel traps clamp their jaws tight on the majority of the 20,000,000 to 30,000,000 animals caught for their pelts in the United States each year." (Literary Digest)

Eighty years the effort has gone forward, to find humane traps and to substitute them for the tools of torture. They have been found - but only to a small degree substituted. The editor of a fur trade magazine is quoted:

"There has never been and never will be any sympathy for predatory animals such as wolves, coyotes, wolverines and bobcats."

Nor, it would seem, for the non-predatory fur-bearing animals either, nor for the millions of little creatures incidentally

caught by the steel jaws, mangled, held fast while they slowly die of pain, terror and cold. The same traps trap them all.

Who is the supreme "predator" of this planet? Beyond all calculation the supreme predator is man.

It is only to man that the appeal can be taken against man.

If man has no divining sympathy and no imagination toward, no enthusiasm for, those highly organized, subtly sensitive, and often splendidly beautiful mammals called (by man) "predators", will man have these virtues toward man?

The steel trap, being cheap and handy, continues to hold the field.

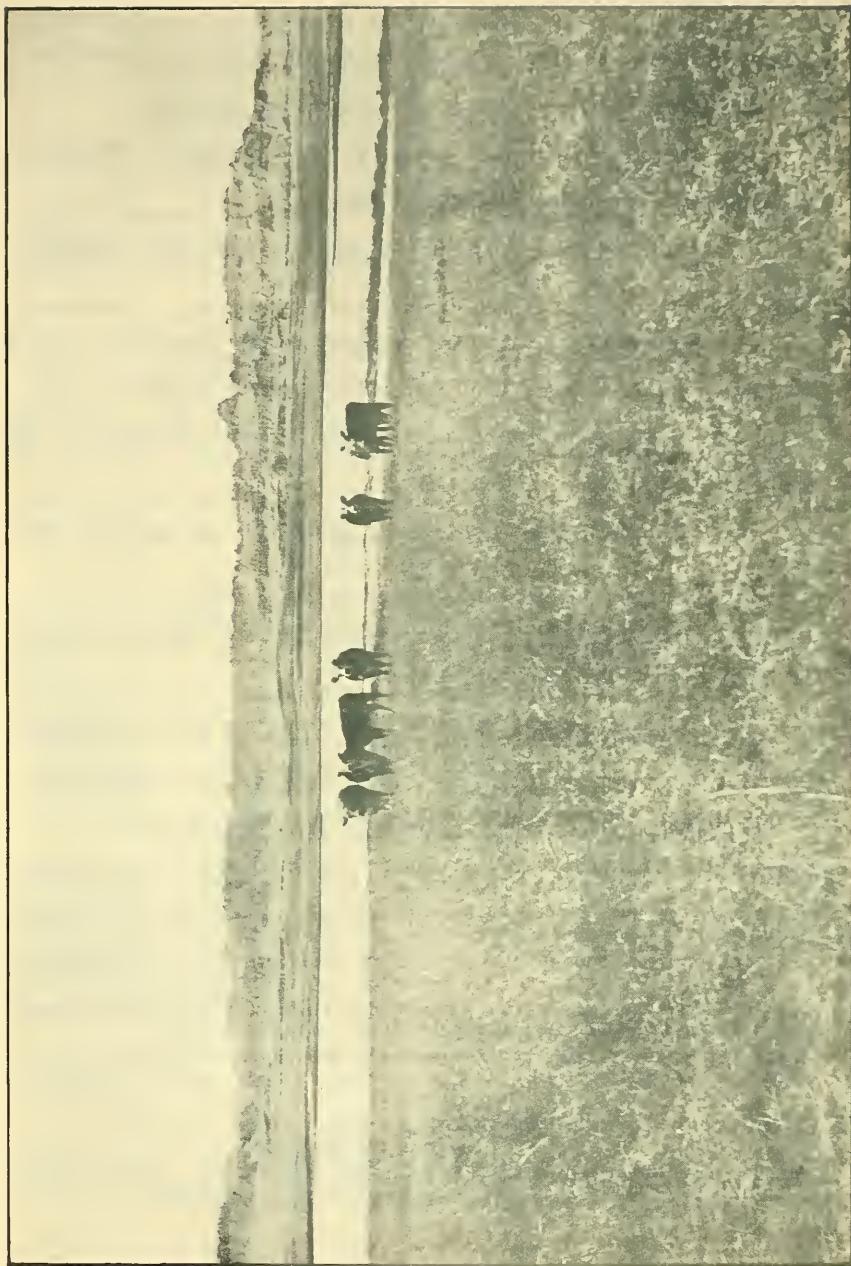
And on the world-scale, its equivalent, dealt out by man to man, seems to be gaining the field.

Indians, more than white men, should be able to imagine themselves into the position of the dwindled creature-population of the woods. To the ancient Indian these creatures appeared as supernatural brothers. The Indian of yesterday was viewed by most white men the same way that "predators" are viewed by the fur trade magazine editor, quoted above. May it be hoped that the modern Indian will yet contribute to the world a finer and truer sense about those four-footed and winged creatures who share our mortal fate?

JOHN COLLIER

Commissioner of Indian Affairs

SCENE ON PINE RIDGE, SOUTH DAKOTA



ROSEBUD WEIGHS THE FUTURE

The Tribal Secretary Reports Some Doubts,
The Commissioner Replies

To the Editor of the Indians At Work:

The latest issue of the Indians At Work, a special number that came out of the Haskell Institute which is a dedication to the Indians who are really at work, has made quite an impression upon many who look forward to the final organization of their people. In it contains all that one needs to lift up the spirit downed by the drought and the plagues of grasshoppers and other insects. Higher again are many hopes for which there is no bound.

Amid the turmoil of world events and the national election just around the corner, not to mention the enthusiasm with which our Indians out here turn out on elections to enjoy the great privilege our good grandfather (Government) has given us, certain Sioux reservations in the Dakotas are anxious for the date to be set by the Secretary of the Interior on which they decide whether or not the Charter is to be accepted, by which they can participate in the Revolving Loan Fund provided in Section 10 of the Indian Reorganization Act.

There is a lot to be explained why some of the Indians, especially the older ones, resent the idea of accepting a Charter or even the fact that the application of the Indian Reorganization Act, which was voted on two years ago, has made it necessary to reorganize their Council under Section 16 thereof. The different questions asked by certain members of the Rosebud Sioux still ring in my ears, as we tried our best to carry on the education campaign on the Constitution and By-laws under which our Tribal Council is now organized. Some of these questions run something like this: Are you paid by the Government to come out here and fool us, getting us into a trap? Another: If I join in this New Deal will I have to give up my land and let those who have squandered theirs take it? I presume everybody knows why these Indians out here are awfully suspicious that way. If so, you too won't blame them.

The questions raised in opposition to the Charter are quite different. Few are bothered a lot with: If the Charter is accepted it prolongs the life of the Indian Bureau. Or sometimes, one would offer the bold statement that a certain big lawyer told him that if the Charter is accepted the tribe, as an individual, turns over all personal rights and property as well as the tribal rights to the government, giving along with these more power to the Indian Bureau to do as it pleases.

We feel quite relieved to know that many tribes are doing the same things, meeting and tolerating a lot of the common obstacles. Only time will tell what our Indians can really do if they are just given the chance.

Since the new Rosebud Tribal Council came into power we have awoken to a new realization. The fact is too well established that the Indians will really get down to business if they are given the bit in the mouth. We have every reason to believe that there is plenty of action in our people, as what has been done along this effort is well put in words in the Reorganization Number of the Indians At Work.

Laying aside all heated arguments in favor of the New Deal or in defense of the Old Deal, the Indian people, originators of equality before the law and the common share in property and their welfare, live in communities. They have large blocks of individual allotments, living homogeneously therein. Of course, a great deal of their lands has been lost through the compulsory allotment system, which by arbitrary rule are sold as heirship lands and by the force patent system. The land situation is a great problem. Still the possibilities look hopeful. If the communities are given recognition, not merely as instrumentalities, but as groups of human beings living there for a common good and offered the opportunity to plan their programs, the way is clear to a happy future for these people. If these communities are asked frankly, which of their blocks or grazing areas are to be leased this year and which to be used by themselves and with part of the Revolving Loan Fund available for loans to these groups in communities to buy herds of good range cattle, it will mark the beginning of the independence of our Indian people. Then, most important of all at this time, if the old people are given pensions instead of rations the reservation problems are very well solved.

(Signed) Adelbert Thunder Hawk,
Secretary, Rosebud Tribal Council

* * * * *

Mr. Adelbert Thunder Hawk,
Secretary, Rosebud Tribal Council
Rosebud, South Dakota

Dear Mr. Thunder Hawk:

I want to thank you for your letter of August 22. I am glad you enjoyed the Reorganization Number of Indians At Work and I am particularly glad that you took the occasion to write me about the attitude of the Rosebud Indians toward their charter.

You may be sure that I join you in the feeling that the Indians cannot be blamed for their suspicion of any actions taken or promises made by

the Government. You know that I am well aware of the long history of broken promises, of well-intended actions which failed to have the beneficial results for which they were designed by reason of their failure to take into account Indian habits of living and thinking; and you know, too, that we did not undertake the present program until we had gone out to the Indians and asked for their judgment on what we planned to do.

Our going to the Indians in that manner was not an idle gesture. Our whole program was staked on the reception it would receive by the Indians; and opposition to it, if it had been widespread and strongly felt, would have postponed action on it.

The whole theory of the reorganization work we are engaged upon is based on active participation by the Indians at every stage. Each tribe, with what assistance and friendly advice the Indian Office can give it, must decide its own goal and the pace it wishes to travel in reaching that goal; specifically, it may accept the full burden of responsibility open to it, it may accept a very limited responsibility, or again it may leave matters exactly where they are now.

You mentioned that some Indians at Rosebud, especially the older ones, have resented the idea that because the Indian Reorganization Act was voted upon favorably two years ago, it has become necessary to reorganize their council under Section 16 of that Act. I am sure you understand, however, that Section 16 merely acknowledges a right of the Indian tribes. In no sense is it an imposition of the Government's will upon the tribe.

The question "If I join in this New Deal will I have to give up my land and let those who have squandered theirs take it" is one which has been heard many times from the different tribes. The fear which it expresses has, of course, no basis in anything that is being done under the Reorganization Act; rather it is a fear which has come down through a long history of broken treaties and mismanagement of tribal resources. Distinctly, Reorganization is not a scheme to take from those who have, to give to those who have not; but we do hope to better conditions for both groups. Perfect safeguards are contained in Section 1, Article VIII, of the Rosebud Constitution and By-laws, which reads, in part, "Allotted lands, including heirship lands, within the Rosebud Reservation shall continue to be held as heretofore by their present owners."

You state that some members of the tribe are afraid that by accepting a charter of incorporation the hold of the Indian Bureau upon tribal matters will be prolonged. Actually for the first time in Government-Indian relations, the proposed charter places a definite time limit upon the supervisory powers which the Secretary of the Interior (for whom the Indian Office is really an agent) may exercise upon the most important of tribal matters, namely, the control and management of tribal property.

It should be said here, also, that the Constitution and By-laws and tribal Charter define the relations between the Government and the tribe to the extent that these documents put down in black and white those tribal powers which may be exercised without supervision or interference, and those which require the concurrence of the Secretary - the Charter, in addition, indicating the method by which supervision may be terminated.

You report that some "big lawyer" is supposed to have warned the Indians that the Charter if accepted will result in turning over all personal and property rights and all tribal rights to the Government, giving more power to the Indian Bureau than it has ever had before. It is difficult to believe that any lawyer of serious intention would make such a statement, because it simply does not make sense. There is no surrender of any rights, tribal or personal, in property or civil liberties, and on the other hand there is no increase of power given into the hands of the Indian Bureau.

On the contrary, tribal property is protected against loss, at the same time that the tribe is given greater control over its use; and individual property, such as allotments or inherited lands still in Indian possession, maintain the status occupied before passage of the Reorganization Act or the adoption of a Constitution and a Charter. Moreover, through the Revolving Credit Fund and the Land Purchase Fund, tribal property can be added to and, by the development which credit funds will make possible, will be rendered more valuable to the tribe.

I am pleased by the hopeful note which your letter closes on, for I agree with you most heartily that if the Indian Office will deal honestly with Indian tribes as groups of human beings working and living together for a common good, and if it will give them full opportunity to work out programs of community building, the way will have been opened to a fruitful life. In fact, anything less than that in the way of administrative planning would result in condemning Indian tribes to the old and barren road of slow death through depletion of resources and spiritual starvation which Government policy in the past has tolerated if not condoned.

We want Indians to be hopeful, to take a positive stand with relation to their rights and their future, and we shall do everything within our power to see that this is brought about.

(Signed) John Collier
Commissioner of Indian Affairs

* * * * *

Cover Design: The cover design on this issue of Indians At Work was submitted by Jane Wildcat, Shoshone, a student at Haskell Institute.

A CLERK'S EYE VIEW OF I.E.C.W.

By Ted Garnette - Flathead Agency, Montana

It is a rather interesting fact that Emergency Conservation is running along with several different sources of thought. The fundamental source of the entire organization at Washington administratively carries out plans and programs established and idealized by a select group of individuals. Continuous and patient research in the various phases of this noble work has brought to us an organization of national importance. The switch of this great machine is turned on at Washington; the motor begins turning as the field officials put into effect the orders transmitted to them; as the gears are shifted, work commences in the field.

If all of the parts of this machine are serving their purpose in the manner planned, considerable benefit and progress is realized both directly and indirectly by the organization itself and the nation for which the organization is working. Why should it not be possible to keep the machine well-oiled and in good condition to carry forth the standard of the perfect coordination and accomplish results that will be of definite and lasting benefit?

I.E.C.W. should not represent just a "job" for individuals. It is an opportunity for all of us to work into our social and economic future the services rendered us by this wonderful organization. Agriculture and our natural resources in general are being conserved for future generations, so let us do our part and in time we may be equipped to run our own little machine without the need for a mechanic.



Grading E.C.W. Trail at Mill Pocket
Flathead Agency

HOPI POTTERY



"Why do you always spend so much time on the big bowls, Grandmother?" the girl asked, after watching a careful grinding and mixing of clay into which went fragments of pottery centuries old, garnered from the deserted pueblos on the desert below. Po-la-ma-na let no detail of work pass unnoticed. She had determined to become the best potter on the mesa.

"Because my child, if we spend all our time on these cheap foolish things tourists buy and forget the making of pottery for which our people have been famous these many generations, soon there will be no woman that knows how the valuable old things should be made. I want you to carry on the making of these Hopi bowls.

"When I am gone away, unless you learn, there will be no one in the village who really cares. My mother, Nampeyo, took great pride in their making. She sought out the old pieces of pottery and studied the clay and looked long at the designs painted on them. Once when a very wise white man dug deep into an old dwelling place of our forefathers, she lingered near and asked to see the bits of pots his men brought out. A few times whole vessels, many hundreds of years old were placed in her hands to look at and from these she revived the old way of shaping and painting our pottery.

"She sometimes spent many suns on one bowl and it was not unusual for her to keep a beautiful bowl twice around the moons while she waited for a visitor to see it who would know it was a thing beyond price. Her pottery brought much money. She knew the secret of the paint used on those old pots. Hundreds of years the sun shone on them. Hundreds of years the storms and sand beat against them but the lines remained as clear and true as when they were placed there by fingers forgotten before the white men first came." Reprinted from Southwest Tourist News - from "Hopi Girl", by Dama Margaret Smith.



THE BROKEN CUP

By Ruth Benedict

A chief of the Digger Indians, as the Californians call them, talked to me a great deal about the ways of his people in the old days. He was a Christian and a leader among his people in the planting of peaches and apricots on irrigated land, but when he talked of the shamans who had transformed themselves into bears before his eyes in the bear dance, his hands trembled and his voice broke with excitement. It was an incomparable thing, the power his people had had in the old days. He liked best to talk of the desert foods they had eaten. He brought each uprooted plant lovingly and with an unfailing sense of its importance. In those days his people had eaten "the health of the desert," he said, and knew nothing of the insides of tin cans and the things for sale at butcher shops. It was such innovations that had degraded them in these latter days.

One day, without transition, Ramon broke in upon his descriptions of grinding mesquite and preparing acorn soup. "In the beginning," he said, "God gave to every people a cup, a cup of clay, and from this cup they drank their life." I do not know whether the figure occurred in some traditional ritual of his people that I never found, or whether it was his own imagery. It is hard to imagine that he had heard it from the whites he had known at Banning; they were not given to discussing the ethos of different peoples. At any rate, in the mind of this humble Indian the figure of speech was clear and full of meaning. "They all dipped in the water," he continued, "but their cups were different. Our cup is broken now. It has passed away."

Our cup is broken. Those things that had given significance to the life of his people, the domestic rituals of eating, the obligations of the economic system, the succession of ceremonials in the villages, possession in the bear dance, their standards of right and wrong - these were gone, and with them the shape and meaning of their life. The old man was still vigorous and a leader in relationships with the whites. He did not mean that there was any question of the extinction of his people. But he had in mind the loss of something that had value equal to that of life itself, the whole fabric of his people's standards and beliefs. There were other cups of living left, and they held perhaps the same water, but the loss was irreparable.

It was no matter of tinkering with an addition here, lopping off something there. The modelling had been fundamental, it was somehow all of a piece. It had been their own.

Ramon had had personal experience of the matter of which he spoke. He straddled two cultures whose values and ways of thought were incommensurable. It is a hard fate. Reprinted from Patterns of Culture. Published by Houghton Mifflin Company.



Eiane, Marquesas

The cocoanut plantation shown in the foreground is the work of a Norwegian sailor who has settled in the Marquesas



Village Street On A Coral Atoll

The principal street in Takaroa, one of the Tuamotus. This island was once important in the pre-European history of the Tuamotu Islands.

Now it basks in the sun.

THE DISAPPEARING PEOPLES OF THE SOUTH SEAS

By H. L. Shapiro

Assistant Curator of Physical Anthropology, American Museum



Tahitian Youth, A Typical
Representative Of The
Society Islanders

The tradition of the romantic South Sea Islands was the inevitable result of the classic descriptions of Cook, Melville and Stevenson. Any one who reads these protagonists of the Pacific scene absorbs forever something of the sunlight and color of those magic islands. The beauty of the Polynesian, his hospitality and his natural physical and social grace created in the minds of the early navigators an impression of a race favored by the gods.

Rousseau's "Natural Man" was largely influenced by the accounts of the Tahitians brought back by his countryman, Bougainville, and by Cook. The interest in these people was so great that when Omai, a native of Tahiti, was brought back to England by Cook, he was lionized by London society eager to see a representative of those advertised people. Boswell gives, in the following passage, Johnson's impression of Omai.

"Sir, he had passed his time, while in England, only in the best company; so that all he had acquired of our manners was genteel. As a proof of this, Sir, Lord Mulgrave and he dined one day at Streatham. They sat with the backs to the light fronting us, so that I could not see distinctly; and there was so little of the savage in Omai, that I was afraid to speak to either, lest I should mistake one for the other."

Cook described the Polynesians of his day in glowing terms.

"As to the people, they are of the largest size of Europeans. The men are tall, strong, well-limbed and finely shaped. ..The women of the superior rank are also in general above our middle stature, but those of the inferior class are rather below it, and some of them are very small... Their natural complexion is that kind of clear olive, or brunette, which many people in Europe prefer to the finest white and red. In those that are exposed to the wind and sun, it is considerably deepened, but in others that live under shelter, especially the superior class of women, it continues its native hue, and the skin is most delicately smooth and soft; they have no tint in

their cheeks which we distinguish by the name of color. The shape of the face is comely, the cheek-bones are not high, neither are the eyes hollow, nor the brow prominent; the only feature that does not correspond with our ideas of beauty is the nose, which, in general, is somewhat flat; their eyes, especially those of the women, are full of expression, sometimes sparkling with fire, and sometimes melting with softness; their teeth also are, almost without exception, most beautifully even and white, and their breath perfectly without taint."

During the period of discovery, contact with Europeans was of a slight nature, sufficient only to acquaint the islanders with the reality of another world and arouse their imagination with the products of Europe. At the end of the Eighteenth Century the natives were essentially in the same condition in which they were found, except for the ravages of several European diseases which had been introduced. But in the next period - the period of missionary influence - which began about 1800, when the London Missionary Society sent out the "Duff" to Tahiti, native customs were broken down and irretrievably destroyed.

As a result of the sincere activities of the missionaries, the natives lost their own mores but were not able or willing to adopt a complete new set. They were in a position to fall easy prey to the increasing influence of the whalers and traders. During the middle of the last century, great numbers of whaling expeditions called at the Society Islands and the Marquesas, and frequently spent a season in some sheltered valley. The inevitable consequence was the great increase of a half-caste population and the rapid decimation of the natives.

The question of depopulation in these islands is a difficult problem. The extent of this phenomenon is easily appreciated when one considers the changes which have ensued during the course of a little more than a century. Cook, who observed the preparation of a war party in 1774, writes of the population in Tahiti:

"We shall find by the estimate that the whole island can raise and equip 1,720 war canoes, and 68,000 able men, allowing forty men to each canoe; and as these cannot amount to above one-third part of the number of both sexes, children included, the whole island cannot contain less than 204,000 inhabitants; a number which at first sight exceeded my belief. But when I came to reflect on the vast swarms which appeared whenever we came, I was convinced that this estimate was not much if at all too great."

Arii Taimai, the mother of the present Queen Marau of Tahiti, was able, from native sources, to say in her memoirs that this figure is not at all exaggerated as some writers have insisted. Contrast this figure, even if slightly overestimated, with the latest census return of 9,072 for Tahiti and Moorea, which is given by Roberts.

Even more striking are the figures for the Marquesas. In 1773 the population was figured as 100,000. This number has decreased steadily and

rapidly to the latest estimate in 1920 of 1,800, given by Handy.

One could go on citing other examples of this phenomenon, but the actuality became poignantly real when in the summer of 1929 I cruised among the Marquesas in a trading schooner. There I saw fertile and verdant valleys emptied of all human occupants. Here and there in a few valleys were gathered a mere handful of survivors. The lovely valley of "Typee" where Melville lived amid a numerous brood of laughing youths is now the home of a few families, and so depleted is the population of the valley that it was with the greatest effort that we were able to gather a half dozen able-bodied men for measurements. In the Gambiers (Mangareva) the original native population is now practically extinct and is replaced by a half-caste population and immigrants from other islands.

Although the dramatic and sudden depletion which these islands have suffered is largely the result of introduced European diseases such as tuberculosis, syphilis and measles, against which the Polynesians had no immunity, these epidemics do not tell the whole story. In other parts of the world where new diseases have wiped out large proportions of the population, they have been able to recuperate the losses suffered. But in Polynesia, with a few exceptions there has been no recovery.

Pitt-Rivers favors the belief that the excess of males in Polynesia is a large contributory factor to this persistent decline, but some evidence which I have gathered does not indicate a very marked differential birth rate between the sexes. It is true that families in Polynesia are small, but it is, however, dangerous to assume that this is the result of lessened fertility. Psychological causes which are sometimes adduced to explain this population decline do not seem to me to play a very important part in the problem. The natives whom I met in the Society Islands, the Marquesas and the Tuamotus do not appear to be laboring under any loss of interest in life on account of the decay of their cultural pattern.



Taipivai, Marquesas

Along these shores Melville was once pursued by Marquesan cannibals. The peace of this almost land-locked bay is now never disturbed.

INDIAN BOYS AND GIRLS TAKE PART IN GREAT LAKES EXPOSITION AT CLEVELAND, OHIO

By Cleora C. Helbing

Associate Supervisor of Home Economics



Kiowa Dancers Taken While In Action In The Streets Of The World,
Great Lakes Exposition

If you ever want a thrilling adventure, go with a group of Indian boys and girls to a far distant city where they are to furnish entertainment at a big exposition to a crowd who is as interested in the Indian performance, in and off the stage, as the Indians are on a trip from a rural state to a cosmopolitan center. The group fortunate enough to go to the Great Lakes Exposition were twenty-three boys and girls from the Riverside Indian School, Anadarko, Oklahoma. The following five Indians accompanied them: Mr. and Mrs. J. E. Shields, chaperones; Raymond Shields, soloist; Mrs. Margaret Leader, custodian of costumes and Mr. Ernest W. Gallaher, announcer. Others in the party were Mr. and Mrs. McCown, Mrs. Holliday, accompanist and myself.

Not one of these boys or girls had ever been in a Pullman, only one had ever been on a train, no one of them had ever before been guests in a large city's exclusive hotel, no one had ever been in a cathedral, no one had ever heard a pipe organ, no one had ever before taken a boat trip on a large body of water, such as Lake Erie, no one had ever seen a big league base ball game, no one had ever performed before thousands of people with the spotlight thrown on him from every angle.

These Indians endeared themselves to the citizens of Cleveland as well as to the guests of the exposition. It was not unusual at all to have strangers introduce themselves so that they might express their appreciation of the ladylike and gentlemanly behavior of the Indian girls and boys and the remarkable poise which they exhibited at all times.

The writer asked the boys and girls to write down a few comments on the trip. Time has not permitted to hear from all of them but the following may give the reader an insight into their appreciation of the trip:

"We left Riverside Indian School on the school bus and Oklahoma City the same night on the train. I had never ridden on a train before in all my life. We slept on the air-conditioned pullman that night and it was interesting to watch the porter make so many beds out of such small seats. We traveled all night through Missouri and reached St. Louis in the morning. We



Kiowa Girls Taken In The Horticulture Gardens Of The Great Lakes Exposition

traveled all day and had dinner on the diner. This was the first time we had ever eaten on a train." Ruby Paukei.

"Going to Cleveland was fun, we either sat in our own pullman or the lounge car or walked from one end of the train to the other. We had our meals enroute on the diner and some of us were even shown the kitchen and storage arrangement. We even did our own tipping." Gladys Komalty.

"At St. Louis we crossed the Mississippi River. Here we saw a variety of flat boats, steamers and a few speed boats. After we left St. Louis, Mr. Shields, Mr. Gallaher and Miss Helbing gave us some tips on traveling. A word to the wise was sufficient - not bragging." Alfred Kodasect.

"On our arrival we had supper and then went to our rooms and started trying out the telephones." Kenneth Anquoe.

"After the keys of our rooms were given to us, we were shown to our rooms. We had a difficult time finding our beds which were folded up inside a wall. We had a lot of fun though, trying to get organized.

"Our first morning, Sunday, found us going to church. The Catholics went to the big Cathedral and the Protestants to one of the finest churches in Cleveland. At the Protestant Church, where I went, the people were so nice and they all shook hands with us. I was told the priest talked to the Catholic boys and girls after the Mass, so we were all treated well.

"In the afternoons we usually performed in 'The Streets of the World', which was like a big village, representing different nations of the world." Gladys Komalty.

"We performed at night in the Marine Bowl, which was an amphitheatre built out over Lake Erie with the latter as a background and with beautiful colored lights streaming from the back toward the audience. These lights could be seen for miles. It was an ideal place for our program.

"Tuesday, Mr. Dickens gave us passes to the Midway. We enjoyed the shows and rides - especially the speed boat ride on Lake Erie.

"Wednesday we were luncheon guests of Mr. G. C. Dickens at the Admiralty Club, which was on a ship on Lake Erie. This club was one, if not, the most exclusive club in Cleveland." Flora Tainpeah.

"At Cleveland we were the guests of the United States Government. This arrangement had been made by Mr. G. C. Dickens, Assistant U. S. Commissioner of the Great Lakes Exposition. We appreciated Mr. Dickens so much that later we formally adopted him. He seemed proud of his adoption." Alfred Kodasect.

"One noon we broadcasted over the N.B.C. Network from one of the largest, if not the largest broadcasting stations in the world. The radio will mean more to me now when I hear it.

"Wednesday morning we visited the markets, one of the largest in the United States. Escorts showed us around through all the different storage departments and we saw how the food supply was handled for a large city. We saw fruits and vegetables from not only the United States but from all over the world. We also saw ice manufactured. This trip impressed me as much as any." Ruby Paukel.

"From the market we were taken to the Terminal Tower, forty-four stories and the highest building in Cleveland. We went up to the top floor to take a view of the city. There were telescopes in which you had to put tokens in order to see through, but instead the children made use of the Oklahoma mills and saw a mills' worth for once." Alfred Kodaseet.

"We enjoyed our visit to the Horticulture gardens. I never had seen so many beautiful gardens, flowers, shrubs and fountains at one time." Gladys Komalty.

"Every day while we were at Cleveland Exposition Mr. Lou White played his organ for the Indian group. Mr. White was very nice to us." Maggie Tahome.

"What thrilled and affected me the most were the different colored lights at the grounds, they were so spectacular." Flora Tainpeah.

"We went to see the dramatization of the Parade of the Years, a pageant showing the development of transportation from the founding of the United States to the present.

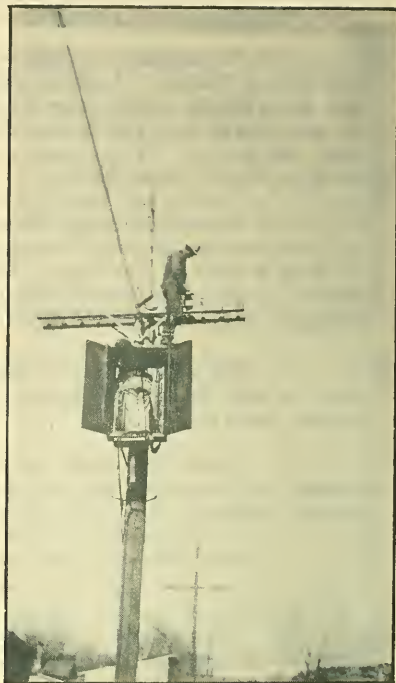
"We saw our first big league ball game and were the guests of the Cleveland Indians. We were given box seats. All the big players autographed a base ball for us to bring back to Riverside. Imagine our thrill in a stadium that held eighty thousand people." Kenneth Anquoe.

"On our way home we took a different route, returning by Chicago. At the terminal in Chicago we saw Grace Moore, the opera singer and movie actress. The things and places we saw in Chicago were interesting and beautiful." Flora Tainpeah.

"The thing I liked most on our sight-seeing trip in Chicago was the beautiful statue, The Fountain of Time, which told the story of the everyday life of a human being." Maggie Tahome.

"It will take a trip around the world and up to Mars to make me forget the trip to Cleveland and all the kindness shown us. It was more than a trip, it was an education, giving us a peep into finer and better things - and as such I shall treasure it." Alfred Kodaseet.

TELEPHONE LINEMEN AT WORK - NAVAJO AGENCY, ARIZONA



Many new methods of telephone construction have been followed during the past year of the I.E.C.W. program; the first phantom group lines ever constructed in this locality using one hundred per cent Indian labor. Several Indian boys have followed telephone through a large portion of the I.E.C.W. program.

We have observed every safety first method possible and to date we have had but two minor accidents. From five to twenty-five men are being worked in crews. At present we are carrying on our annual maintenance program together with giving the various fire protection lookout sites telephone construction.

COEUR D'ALENE INDIANS ON ROAD WORK IN MOCTELME VALLEY

By Paschal George - Coeur d'Alene Agency, Idaho

This reservation is located in the pan handle of northern Idaho which is a very fertile farming country. The climate and soil conditions here are very favorable. For as far back as I can remember, which is about forty years, with all these favorable conditions around us, there was one thing lacking, and that was roads. In the early spring, late fall and winter, the roads were impassable. In cases of emergency, doctors were not available. The bad conditions of roads were a great handicap to our people.

Four or five years ago the United States Government appropriated some money for the construction of roads at Coeur d'Alene. The Indians were to work on these roads themselves. This was a turning point for the Indians here. The Government did a splendid thing for us because this project put us on our feet and we learned to earn our money like our white friends.

At the present time we are engaged in building one of the finest roads in the country which runs right through some of the finest Indian lands on this reservation. The old dirt road through the Moctelme Valley was about eight or nine miles long and every spring this road was impassable. This fall we will complete it and it will be the most traveled road in this country.

On this road are many Indian homes and it will be a great benefit to the people in order to transport all farm products to the market and also for a school bus to transport the children to the schools. The work on this road was done by the Indians themselves with the exception of the engineer, Mr. Arthur Campman, who is a white man and who is very capable. He is a small man to be a head boss, but oh, my, he sure can tell them. On the average there were forty-five Indians working on this road.

When pay day comes every month, we pay our grocery bills and live like our white friends. Our engineer is willing to make a bet with anyone that he can take his Indian crew and compete with a crew of white men on any road job. We know he is right, because we can. We will not only compete with our white friends, but can accomplish more work than they can in any given length of time.

Our Superintendent, Mr. A. G. Wilson, is well satisfied with our work and so are many other good thinking white men.

HEAD OF POLSON GORGE, FLATHEAD INDIAN RESERVATION, MONTANA



SCENE IN MISSION RANGE, FLATHEAD INDIAN RESERVATION, MONTANA



MEETING AT LAC DU FLAMBEAU

By Albert Huber

Credit Agent, Extension Division

The meeting was scheduled for nine o'clock. The morning was cloudy and rain seemed almost ready to fall. About twenty Indians, mostly old, had gathered by the scheduled hour. Most of them wore moccasins embroidered with Chippewa floral designs in beads. There were no children present. The meeting was serious. The crowd gradually increased, soon doubling itself.

The meeting came to order. A temporary Indian chairman presided. He stated the purpose of the meeting - to receive nominations for candidates for the tribal council. He called upon the representative of the Organization Section of the Indian Office to explain more fully. An expression of disappointment followed. This was an important meeting - the nomination of candidates for the council. Why were not more present? Should not the meeting be postponed? Perhaps there had been some misunderstanding. Why were not more present? There had been much interest in the previous meetings on the Indian Reorganization Act. The Constitution and By-laws had created enthusiasm. Why was there not a larger turnout? Request was made that his remarks be interpreted.

An Indian woman of middle age arose. Her gingham housedress was newly washed and ironed. She wore a small black straw hat rather than the various colored bandanas worn by the other women. She said that there was no excuse that more were not present. The people should have more interest. The older ones were all there, only the younger ones were absent. She thought they should proceed with the meeting. Part of her talk was in Chippewa. There was no need of a translator.

A young Indian man asked for the floor. He spoke in English and asked that his remarks be interpreted. A student at the University of Wisconsin, and hence absent from the reservation the greater part of the year, he regretted that he could not take more active part in reservation activities. He wanted to explain, however, why more young people were not present. It was not because of lack of interest or realization of what the Act meant to them. They knew. The reason was that there had been a sudden influx of tourists - the day was ideal for fishing. There had been a heavy, unexpected demand for guides. It was getting late in the season. Each day's work as a guide meant five dollars. The opportunity had to be taken while it existed. Much time and effort had been spent in building up the guiding business. The tourists depended upon the Indians for this assistance. It was a big source of revenue to them. They realized that to disappoint the fishermen just one day might seriously injure their future business. He put a motion before the

house that the meeting be postponed three days. By that time the present tourist influx would be over. His motion received a prompt second from another young Indian.

His remarks were interpreted by an elderly, heavy, grey Indian who arose, leaning on a cane as he spoke. After he had finished he asked the chairman for permission to speak before the motion was voted upon. His remarks were both in English and Chippewa.

He appreciated the stand taken by the younger Indian, but what was a day's employment compared with an important meeting like this? Did the Indians who had stayed away to work realize how much more important it was that the proper people be nominated as candidates for the Tribal Council than a mere five dollars to them? The Act was to have far-reaching effects - not so much to him, for he was old, as to his children - his people. It meant more than many five dollar bills. The meeting should proceed with those present. There should be no further delay. The Organization work had to march forward. It was too important to be delayed by a day's employment as guide - no matter how important that might be.

Another Indian was granted permission to speak. There was truth in what all had said. A motion was before the house. It must be voted upon. He thought it might be well to vote it down and for someone to then place a motion before the house to adjourn the meeting and reconvene at two o'clock in the afternoon. In the meantime each Indian present could go out and see how many people he could bring to the afternoon meeting. Then if it seemed advisable to postpone the meeting until a later date, it could be considered at that time. The motion was voted upon. The decision was against three days' postponement. A motion for adjournment until afternoon was made. The young Indian who had put forward the first motion again asked permission for the floor.

He stated he had no objections to temporary adjournment. Perhaps it was wiser. He did want to state, however, that just in case nominations were made that afternoon that each Indian present should be thinking seriously in the meantime of proper candidates. Not those necessarily who were smart or educated - not those who had themselves been successful - but rather those who had the interests of the tribe at heart. Not those who would look upon the office in case they were elected as something to enhance their personal prestige - but those who would work to enhance the prestige of the tribe - improve the economic condition of the Lac du Flambeau people. Work hard, unselfishly and earnestly. There followed a successful vote for adjournment.

At two o'clock more people were present, but still not the desired number. Rain had failed to materialize, the skies were clearing. The meeting was called to order. The chairman reviewed the morning session. The representative of the Organization Section requested the floor and received recognition of the chair.

Would it not be as well, in order not to delay the work longer, to proceed with nominations at this meeting, allow any number of candidates to be nominated, and not confine nominations to those present? In addition provision could be made whereby any other eligible Indian who was not nominated at this meeting, could have his name placed on the ticket by securing the signatures of ten Indians and filing his request with the election board within five days. This would seem to be only fair to anyone who might not be present - and the voters would after all have final decision at the polls on election day.

The discussion was mostly favorable. A motion agreeing with the suggestion was placed before the house and adopted. Within half an hour all present had had their respective candidates nominated. This business was finished. The credit agent was then asked to speak generally on the credit provisions of the Act, and by five o'clock the meeting adjourned. The Indians left the meeting satisfied. The sun finally had broken through the clouds, and all threats of rain had vanished. One more step had been taken in the organization work.

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THE CHILOCCO DAIRY

The past year has been one of achievement for the dairy department of Chilocco Indian School with the completion of the new dairy barn which is of U-style construction with a large one story milking barn 36 x 128 feet. It has a white plaster finish inside and an auxiliary ventilating system operated by four large suction fans. There are sixty-eight stalls. The wings are of two story construction, having large hay mows with solid concrete floors. The north wing is to be used for feed storage and as a maternity barn, while the south wing is for straw storage and young stock.

The creamery is in the center of the U and is connected with the milking barn. It contains a locker room with shower, toilet lavatory, and lockers; a record room or office for all records concerning the herd; a laboratory for testing milk and cream; a large creamery room with separator, churn, cooler, and pasteurizing tank; a room for washing utensils; and most important to a creamery of any size is a refrigeration unit with large brine supply tank and cold storage room. There are two rooms above the creamery for the dairymen to live in. One is used as a living room and the other a bedroom for four.

The entire unit is situated on a high piece of ground to permit proper drainage. The new barn is south and west of the school campus. The permanent pastures are all joined at the barn to eliminate the need of driving cows long distances to and from the pasture. The calf pasture is situated on a south slope with the barn on the north so the calves can get plenty of sunshine and at the same time be protected from cold north winds. By Joe Payton.
Taken from The Indian School Journal, Chilocco Oklahoma.

THE MESCALERO FEAST OF 1936

By Enola C. Lewis - Clerk

Mescalero Agency, New Mexico



The Ceremonial Tepee Of The Blanket Dance

The annual Feast of the Mescalero Apaches has again come and gone! Four exciting days of dancing, eating, rodeoing and other sports, and then more dancing, eating, dancing!

Three little Indian maidens in their beautifully made costumes were the center and core of all activities this year. This four day celebration of feasting and religious ceremony is for the purpose of announcing the budding maturity of the young women of the tribe whose parents and relatives are able to give this feast in their honor.

For several days preceeding the opening ceremony, the Indians gather from all corners of the reservation - by horse, by team and wagon, by old and dilapidated automobiles and by sleek and shining new ones, conveying the family and the necessary camping equipment to the feast ground in the canyon just east of the Agency where the camps are pitched in close harmony for the four days of the celebration.

By evening, before the day of the feast, the concession stands are erected and stocked ready to supply the almost insatiable demands for ice cream, candy, cigarettes, pop, hot dogs, coffee, balloons and many, many others.



The Feast Was Given
In Their Honor

The feast kitchen is erected before the first day of the celebration and from early morning until night the old women of the tribe can be seen squatting around their camp fires making Indian bread, cooking meat and making other Indian delicacies which are dear to the hearts of their tribesmen. The sponsors of the feast provide all the food for the feasting, at which time eight or ten beaves, many sacks of flour and other edibles are consumed.

At sunrise on the first morning of the celebration the spirals of blue-white smoke rise from each and every tepee and camp and there is bustling activity everywhere. The evergreens for the ceremonial tepee have already been brought from sacred haunts and at an undefinable signal, the beautiful and arresting ceremony of the erection of the ceremonial tepee begins, accompanied by chanting and the beat of drums - the dancing of the maidens. Each tufted evergreen that goes into the construction of the ceremonial tepee, has a special religious significance and the tepee itself is erected with the entrance facing the east - eternally symbolic.

After the completion of the tepee, the girls retire to their camp to rest and feast. They may be seen about the feast ground at intervals throughout the day dancing in the blanket dance or just strolling about. At sundown, however, the girls, along with a few of the older men of the tribe, gather at the entrance to the ceremonial tepee to start the fire which is kept burning in the pit of the tepee throughout the four days and nights of the feast. The building of this fire is a demonstration of pure and primitive art. A short round stick about the size and length of a rung from a chair, is placed in a hole in a dry piece of wood and then spun or rotated between the hands until a wood fire is ignited. The maidens kneel on one side and the men on the other and they take turns twirling the round stick until the fire is started.

During the days of the feast, baseball and rodeo activities occupy a good portion of the afternoon. The women engage in the blanket or shawl dance during the morning and afternoons. Sometimes a man will join this colorful dance. If one is fortunate, he will see the old men of the tribe in war paint and colorful regalia rarely seen in these days, going through the intricate steps of the old war dances.



A Kiowa Dancer

Dancing in the evening usually commences just at dusk around a newly made fire a few feet from the entrance to the ceremonial tepee in which the drummers and chanterers sit. These dances include the Apache War Dance, the Devil Dance, The Clown Dance and later in the evening, the women join the men in a Squaw Dance which continues until after sunrise the following morning. Sometimes visiting tribesmen will entertain with dances peculiar to their own tribes.

On the morning of the fifth day, the ceremonial tepee is dismantled with a ritual similar to the one used in erecting it; the beating of drums; the chanting; the dancing; the maidens running lightly as if on tiptoe, with outstretched arms toward the rising sun and back again. Very few white visitors are on hand for this part of the ceremony probably because it is in the early morning or because they do not know about it, but there is always a large attendance of Indian population which may be due to the religious significance of the ceremony or to the many gifts which are bestowed by the sponsors of the feast and others who are generous of heart.

By midday the feast ground is a desolated expanse with only a smoldering fire here and there, expressive of its recent inhabitation.

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EMERGENCY WELLS IN USE POTAWATOMI JURISDICTION IN KANSAS

By P. Everett Sperry, Principal Foreman

During the drought of 1934, the water shortage for live stock became acute. Farmers were not in style unless they had a stock tank mounted on wheels, a wagon loaded with barrels, or a truck load of cream cans, toting them about in execution of their daily dozen in providing a water supply. Some benefits are to be derived even from a drought. At least you will find out what wells stand the test and which wells fail. You also are able to get your bearings for locating new wells for additional supply.

In the autumn of 1934 Emergency Conservation at the Potawatomi was allotted \$5000.00 for improving the water supply. We made capital use of this allotment and dug thirty wells, not one of which has failed since. These wells were dug eight feet in diameter and walled with native stone. The upper four feet was laid in concrete and covered with a concrete slab. Pumps were installed in each. All of the wells were strategically located for the mutual benefit of from three to a dozen Indian families. However, a number of white families used these wells and were glad for the opportunity. 1936 is drier than 1934 and we find that our wells were not dug in vain. The Indians are using the wells now available and are beginning to clamor for more.

E.C.W. SPIRIT

By Gerald T. Gouin - Senior Project Manager



Mixing Concrete For The Floor

the extreme drought, this stream stopped flowing and most of the deep holes have practically dried up. A high water bridge over this creek would be too expensive for E.C.W. to undertake, but owing to the amount of water usually flowing and to the depth of the loose gravel, some type of structure was necessary.

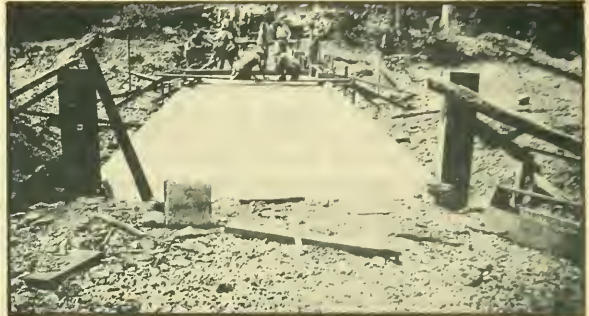
Last year a temporary type of low water bridge was constructed pending the time when funds would be available to build a permanent type. Because of the great amount of water which would hinder construction of any but a concrete structure this type, even though more expensive than others, was thought to be the only construction possible within reasonable limits. However, we took advantage of the extreme drought and the drying up of this stream to construct a stone masonry bridge with a reinforced concrete floor. A concrete structure would probably not cost any more than this stone type, but we know we have a permanent bridge with a much greater amount of money expended for labor than would otherwise be expended had we built a concrete bridge.

This structure contains no features of design that are not usually used in such types of bridges, but may, in a few minor details, vary somewhat. This bridge is 100 feet long and 12 feet wide with three openings each 5 feet wide and 3 feet high. The floor is of reinforced concrete 6 inches thick and contains 20 cubic yards. From the beginning of construction the Indians seemed to take a great interest and were anxious to complete this bridge before the break in the drought would again fill the creek with water enough to damage the structure, should it not be completed by that time. These Indians were also a little curious to know just what the bridge would look like when completed. They studied the drawing, but could not picture in their minds how the structure would look in respect to the creek.

In the southeastern part of Adair County in Oklahoma, we have Project No. 4 which consists of 28 miles of forest truck trail in 8 different sections, covering an area of approximately 40 square miles. Section H of this project crosses what is known as Little Lees Creek which ordinarily is a fairly large flowing stream and which drains a large section of country.

At the present time, due to

Excavations were carried down 6 feet below the bed of the creek and the footings are resting on solid gravel. A larger force of men than would ordinarily be necessary was used in this phase of the work in order to bring the stone work at least to the level of the creek bed before a sudden break in the drought would bring a flood thereby causing a great deal of extra work. The work progressed rapidly with all details of construction including the necessary equipment worked out in advance so that no delays would occur. However, this past week, just when we were ready to pour the concrete floor, we found ourselves looking around trying to locate a concrete mixer.



Placing The Concrete Floor

Since this floor contains 20 cubic yards it was too much of a job to turn this concrete by hand. E.C.W. has no mixer because we have not had any use for one up to this time. We had been promised the use of the mixer which the Roads Department has, but that department was ready, sooner than was originally expected and had to run footings for one of their bridges.

On Friday, August 14, we finally located an old mixer at the Oklahoma State Highway Prison Camp in Adair County. However, they were ready to use this mixer on Monday, August 17, but told us we could use it up until then. With this mixer we felt we could run the concrete in approximately 6 hours and decided to do this work on Saturday the 15th. We had 16 men on this crew and all were quite willing to come back to work on Saturday in order to complete this bridge as soon as possible. Because there had been no loss of time due to inclement weather since last winter, the men were promised that they could have Monday, the 17th, off.

On Saturday morning at 7:30 the men were all on the job and the mixing and placing of the concrete floor was started. It might be well to state here, that with the exception of the concrete floor over the openings this bridge was so constructed that one or more construction joints would be permissible without weakening the floor even though to pour the whole floor continuously would be much better.

From the very start of the mixing operations we had trouble with the mechanism of the mixer due to the age of the machine and the worn condition of many parts; principally the chain which connected the motor to the shaft. No blame can be placed on the Indian operator as he has had enough experience to properly handle the machine.

The work of mixing and placing the concrete was going along very nicely but when about 5 lineal feet of the floor were poured the chain on the mixer broke. The chain was repaired, causing a half-hour delay and the work was resumed. When 10 more lineal feet of floor were laid, the chain broke again. This time the work was delayed approximately an hour. After this delay and one hour for lunch, there were no more breaks until we had a total of 50 lineal feet of floor poured. It was then 2:00 P. M. with only half the work finished. I instructed the foreman that we would pour as much as we could until 5:00 P.M., make a construction joint and finish the work at some time when we could find a good mixer. At 5:00 P.M., we still had 40 lineal feet to pour but the men said they wanted to go right ahead and finish the job because they were afraid a few days delay might be damaging to the bridge due to the possibility of a heavy rain. I could see that the men were sincere in their offer to keep working, so we kept right on. The foreman drove to Stillwell which was 15 miles from the work and had sandwiches prepared for the men because no one had anticipated this long day and brought only enough food for their noon meal.

We worried along with the mixer until darkness set in and the motor on the machine finally stopped and refused all our efforts to get it started. We still had approximately 6 cubic yards to mix and place in order to complete the floor. It was explained to the men again that we could make a construction joint and finish the work at an early date but they would not hear to that and stated that they could mix the concrete by hand and stay right on the job until it was finished.

It would be a shame to dampen such a spirit of interest so we told the men that we would stay as long as they did. We turned the lights of one large and two small trucks on the work and began the task of mixing concrete by hand.

The job was finally completed in good shape at 1:00 A.M. The men were in good physical shape with the exception of being a little tired and sleepy, but even after working all day in the hot sun with the maximum temperature at 109 degrees and then working until 1:00 A.M. the next morning, they were always alert and no accidents occurred. Such a spirit and interest as these men showed cannot go unnoticed. Much credit should also be given to Mr. Clyde Sanders, sub-foreman, on Project No. 4, to Mr. Elmer McKinney, Principal Foreman, on three truck trail projects including No. 4 and Mr. Lewis Glass, Leader, on No. 4. These men worked with the enrollees during the whole time the floor was being poured.

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BLUE BAY SUNSHINE CAMP

By L. W. Shotwell

Superintendent, Flathead Agency, Montana



In Swimming

For many years the Indian Service has been concerned with the spread of tuberculosis among Indian people. Dr. Waller, Senior Physician at Flathead and Mrs. Marie B. Morris, Field Nurse, carried on, during the late winter and early spring of 1936, a tuberculosis survey at this jurisdiction in which the Mantoux test was used. This survey was carried on among all the children in our public schools and 1,557 children were tested. Of this number, 1,120 were white and 437 were Indian. Of this group there were 180 positive reactors of which 70 were white and 110 were Indian.

A final analysis of these tests showed that 26 per cent of the Indian children tested showed positive reactions to the tuberculin test, while only 7 per cent of the white children showed such reaction. In other words, one out of every four Indian children in attendance in public schools showed some tendency toward tuberculosis. It does not mean that in every case

showing reaction they are active tuberculars, but that they have a tendency to contract such disease.

Probably one of the reasons why Indian children are more susceptible to tuberculosis is because of the fact that they observe few, if any, health rules. Many of the children are from broken homes or are underprivileged in other ways. During the summer vacation their parents as a general rule give them very little supervision. They are allowed to keep irregular hours, do not have properly balanced meals and roam at will in and about the country. Such children usually form bad health practices. They sleep anywhere at night if the necessity overtakes them. They eat at irregular hours, usually snatching a piece of cold Indian bread upon which they place jam or syrup or some other sweet substance, or a piece of dried meat, and are out again at play. They lose weight rapidly and when the fall term of school begins they are not in good physical condition. Several summers of such living saps the children's physical strength and they readily contract tuberculosis. If the disease does not grow active they grow to manhood or womanhood,

marry and raise families and their children are brought into the world already made overly susceptible to this disease.

With our mountain climate, clear air and wonderful recreational possibilities, we began to plan how best to protect these children from this disease. We decided that if in the summer we would gather some of these children into a camp where they observed regular hours, had plenty of exercise, and suitable meals were prepared for them, we might be able to build them up physically so that when they entered school in the fall they would be at least up to standard in physical well-being rather than under par as before.

On the shores of Flathead Lake, the tribe owns 160 acres of mountain and timber land with a quarter mile of lake frontage. This lake frontage is in a natural cove known as Blue Bay and is well adapted to a sunshine camp such as we proposed. We were able to secure from the Office \$500 for expense of the operation of this camp. Under a W.P.A. project we are building several camp buildings, but they will not be ready until next spring. We constructed a rough camp for use during this summer and with the money available were able to carry thirty-two children for a period of six weeks. These children were from broken or underprivileged homes and were from a group whose summer activities, if left to their own devices, would have been injurious to them.

The camp was located near the beach and each child accepted was clothed only in shorts and shirts so as to obtain as much benefit from outdoor living as possible. Regular rest periods were observed. The main activity was swimming which was allowed during the forenoon for a one-hour period two hours after eating, and for a one-hour period during the afternoon two hours after eating. No child was allowed in the water until well along in mid-forenoon or mid-afternoon. Some games were played, camp singing was carried on in the evening and the children enjoyed themselves immensely. One quart of milk was supplied each child daily. Meals were served on regular schedule, and eating between meals was not allowed. There was an average gain per child of three pounds for the six weeks' period.

The children ranged in age from seven to fourteen years of age, although there was one child of only five years. One boy fourteen years, gained ten pounds in his first week in this camp and made an average gain, and held it, of six and one-half pounds for the entire period. The average gain for the first week these children were in camp was



Resting On The Beach

about five and one-half pounds. Many of the children who were twelve to fourteen years were not much larger than the average child of eight or nine.

We have proven that this sort of project is beneficial, not alone from the health standpoint, but from many other angles such as character building, nature appreciation and other phases of camp life which appeal to both Indian and white children. We know that we are putting thirty-two children in the schools this fall in a better physical condition than they have been any previous year or would have been if allowed to follow their own inclinations. We hope to secure funds to operate this camp next summer.

We have between seventy and one hundred children equally divided between boys and girls who need and would be benefitted by such a project. Our present plans are that such a camp should start early in June and be operated for two six-week periods, admitting only girls the first period and the second, only boys. Between thirty-five and forty children for each period could be handled.

Dr. Waller, Senior Physician, Dr. Brooke, Physician and Mrs. Marie Morris, Field Nurse, are to be complimented upon the study as well as the interest they have taken in planning and carrying out this program. We have no regular employee who could be provided to handle this camp. We employed Mrs. Mary Lemire, a school teacher from the Ronan Public Schools as Director, Mrs. Eli Morigeau, a member of the tribe and a former boarding school matron as Cook, and Mrs. Robert Raymond, also a member of the tribe, as Assistant. We also had two experienced young men, George Decker and William Backus as Leaders and Camp Assistants.

These people all worked at a very small wage, being heartily interested in the benefits that could be accomplished, and the salaries paid them were nominal and secondary. The Leaders were particularly necessary as swimming instructors and life guards as well as leading in the recreational activities, hikes, games and evening singing.

We had such splendid results from this camp that we want to continue this program year after year and in this way build up the physical condition of these undernourished and underprivileged children. Within a few years we hope to reduce the high percentage of susceptibility to tuberculosis among such children.

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WHO'S WHO.

On page thirteen of this issue is an article entitled, "The Broken Cup." This is an excerpt from the book, "Patterns of Culture" by Ruth Benedict. Mrs. Benedict is a professor of anthropology at Columbia University, New York City and has made four field trips to the Indians of the Southwest. She has been the editor of the Journal of American Folklore since 1923.

EXCERPTS FROM "THE CHANGING CULTURE OF AN INDIAN TRIBE"

By Margaret Mead

Assistant Curator of Ethnology - American Museum of Natural History

In making a study of an Indian tribe, Margaret Meade has used the fictitious name of "Antler" to hide the identity of the tribe and its members.

In discussing woman's participation in the Antler culture, it is necessary to remember the peculiar nature of women's place in culture the world over. With conspicuous exceptions - as when women are debarred from cooking on account of ceremonial objections, as among the Todas, or robbed of the more pleasant task of rearing their two and three year old children, as among the Manus - the daily routine of cooking, care of the house and care of the children, is left to the women in most societies. Although these activities are, it is true, given a definite culturally defined form in every society, and one can place the culture to which a given cook pot, hearth broom, or cradle board belongs, as surely as one can place a bow and arrow, a canoe paddle, or a ceremonial mask, nevertheless the essential content of childbearing, child rearing, and the daily tasks which are involved in providing for the current domestic wants of a household is very similar the world over.

A woman from another culture can enter a primitive society and, as soon as she can speak a few words, can find a hundred points of interest to discuss with the native women. It may be months before a man can establish a similar rapport because the white male investigator has first to get by heart the peculiar cultural preoccupations which distinguish one culture from another and which are of so much more importance to the men than are the routine affairs of domesticity.

For this very reason, the breakdown of culture is almost always of more vital concern to the men than to the women. The old religion, the old social values, the old braveries and the old vanities may be taken away from the men, leaving them empty-brained and idle-handed, but the woman must continue to bear and nurture children, to cook the dinner, sweep the house and wash the clothes. It is impossible to strip her life of meaning as completely as the life of the man can be stripped. (There is only one condition under which culture contact may bear more dangerously upon women than upon men - where their sex is exploited by the invader. As this condition does not obtain among the Antlers, it need not be considered here.) So that when I discuss the role which women played in the sum total of the old culture and the new, it must be understood that the vanished traits of the old culture played a relatively smaller part in their lives than they did in the lives of the men.

Although her participation in the aboriginal culture was slighter, although she played a more generic, a less cultural part than did the male, today she is far more conservative than her husband. The social situation at a hand game symbolizes one of the reasons for this. The old men sit apart, some of them still with long hair, sunk in their meditations over a lost past. They view with horror the young people who now take hands when they dance. "These young people," they say, "they are neither white nor Indian. They have lost their road." The middle-aged men cannot remember the buffalo; they have never sought the vision; they know no society secrets; they know that some of the old men are very sacred and powerful and they shrink away from them. They gather about the drums and sing for the dancers or talk quietly of powwow, of sending a representative to Washington to get a new bonus for the tribe, of the latest political scandal.

They no longer wear long hair, like some of the older men; but occasionally they wrap blankets around their waists. In their dress there may be seen some of the fantastic survivals of the time when the Indian made a colorful pageant of the materials which he bought from the white man. The crier, a man of between forty-five and fifty, wears a bright cerise shirt. Other men, dressed in old worn blue shirts and patched overalls, wear scarlet or pink feathers in their broad-brimmed hats. They speak only Indian, without any sprinkling of English words.

Meanwhile, the young men drive up in cars, casual, bold, no longer respecting their elders, wearing sport clothes, striped white trousers and sweaters with school letters, delicately matching colored shirts and ties, if they are rich; conventional overalls without a single bizarre-touch if they are poor. They do not cultivate the society of the older men; they have nothing to learn from them. The old who governed so long by their superior skill in hunting and their knowledge of the tribal tradition, by their traffic with the supernatural and their jealously guarded religious secrets, have nothing now by which they can intimidate the young men. In very many cases they have not even any land.

At any rate the pattern of equal inheritance of land is still too strong to make the young men fear disinheritance. A still separated group are the small boys who race about, undisciplined, unmindful of the older men or of the women, only returning late in the evening for the food which their mothers will save for them. Meanwhile, without respect for the quiet dignity with which a hand game is still conducted, they throw blazing firecrackers among their seated elders.

It is, throughout, a picture of discontinuity, each generation careless of the preceding one, and yet no generation fired with the enthusiasm of those who would make a point of their own. From the standpoint of the males of each age group, the last age group is out of style; but the bitterness, the antagonism, the fanatic advocacy of the new, which so often distinguishes the conflicts between generations in a changing culture, is absent. Without any fire of rebellion in them, the young men shrug their elders aside; it is a dis-

continuity of lack of interest, of failure of tradition, not of active rebellion and change. Meanwhile let us reconstruct a little more vividly the scene of the hand game. Out-of-doors, under the trees, near one of the lodges, the three-sided square of blankets has been spread. The grass has been worn thin by horses' feet and in many places resembles a traveled roadway.

At the center of the middle side of the hand game ground plan is the place of honor; here a man and his wife, or sister-in-law, sit to preside over the hand game. At the right of this couple is the men's place, at the left, the women's. The right is filled very scantily, some half dozen older men sit there. A little way off, leaning against trees, and not showing by any sign whether they intend to participate or not, are little groups of men. Another group, mostly of young men, are tightening up the drum by the heat of a small bonfire, at which several women are cooking the great kettle of stewed meat or chicken which is to provide the feast later. Here and there in the cars sit groups of young people, several boys and a girl or so who have long since lost all claim to a good reputation.

The left of the master of ceremonies is broken up into groups; it does not present the picture of a solid side ready to take part in an evening's game. It is otherwise with the right. Here sit, not six women, but forty or fifty, old grandmothers, mothers with baby boards in their arms and small girls hiding behind their skirts, young girls in groups of twos and threes with intertwined arms. Although all wear cotton dresses, there is some difference in the costumes of the women of different ages. The skirts of the grandmothers are fuller, more heavily ruffled; there are those among the young women who have made their dresses in one piece, abandoning the customary loose blouse and tight banded skirt of their mothers, the young girls wear store-made cotton dresses, cheap, gay, and in the height of fashion.

The short skirts reveal their long silk-stockinged legs. Most of the small girls are dressed in home-made clothes, with short skirts also. Yet beneath this dissimilarity of costume, there is a sense of solidarity in this large group of women of all ages, huddled close together, with their dishes, their babies, their water jugs around them, talking to each other in soft low voices.

And when the game begins, when the lots have been drawn and the small pebbles given to one pair of players while those of the other side guess, the chosen watcher guards against cheating, and the master of ceremony keeps the count with feathered sticks, laid straight on the mat in front of him, the women take part eagerly, solemnly. The men have to be drawn in from their separate little groups, only to fade away again as soon as they have guessed down. Finally one side has won a count, the gourd rattles are given to the losers; they have danced with them and pledged their two chickens or their ten cents for the next game; then the drummers carry the drums into the central space and begin to play for dancing and, one and all, the women rise to dance. The fashionably clad girls borrow the shawls of their decrepit grandmothers and drape them over their modish store garments, become suddenly too conspicuous

and inappropriate; small girls of eight and ten years old dance, pressed close together, three under a shawl. If one watches the feet, which move so slowly, in such perfect time to the drum beats, while the voices follow a different rhythm with their song, one sees moccasins, worn shoes and high-heeled slippers, purple and red and green; one sees old cotton and woollen stockings in the style of fifty years ago, and the latest black and white silk fad, all moving in perfect accord to the drums, and over the whole group rest the shawls.

From old women to smallest toddler the women are one, their differences in generation and outlook forgotten in the dance. And this dancing group is strictly symbolic of the role of women, as a group, in the Antler culture of today. The institutions have gone and only the memories and attitudes remain. The social elaborations of gens, chieftainship, society, war police, have vanished, to leave only the household and the social dancing lodge; it is the women who are able to teach their daughters the dancing steps, the household arts, which are all that is left of the culture.

The men are Indian by virtue of blood, language and a disinclination to accept the economic behavior and economic attitudes of white society. But the women are still Indian in positive terms, in a multitude of details which bind mother to daughter and both to the grandmother. All three have fastened their babies on a cradle board, all three cook the same food and order similar households. Meager though their inheritance is, a matter of rules about who should sleep in the one feather bed in the household or how to wash a sliver from the baby's eye with mother's milk, nevertheless it is a tradition by one generation to the next, binding the group together in a set of positive habits which distinguish them from other peoples and give to them a sense of security and meaningfulness which their husbands and brothers lack.

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NEW YORK INDIAN GETS MEDAL

A bronze medal signifying the outstanding achievement by an American Indian for 1936 was awarded to Arthur C. Parker of Rochester, New York, a member of the Seneca tribe, at the annual Indian Day exercises sponsored by the Indian Council Fire at the Chicago Art Institute. Mr. Parker is director of the Rochester Museum of Arts and Sciences and is regarded as an authority on American aborigines.

OBSERVATIONS FROM A ROAD ENGINEER'S DAY AT PYRAMID LAKE, CARSON AGENCY, NEVADA

By P. J. VanAlstyne, Acting District Highway Engineer

The Road Division of the Indian Service, working out of Carson Agency is constructing a new road from Pyramid Lake Reservation to U. S. Highway #40. Pyramid Lake, located in the center of the reserve, is known as the World's Most Beautiful Desert Lake. The new road starts at Nixon, a few miles from the lake, where the agency headquarters are located. Following are brief thoughts of a day's visit, concerning construction activities along the new road.

Pyramid Lake - well that is the first stop for today, and we pull up in front of the shop building. Teddy James, shop foreman, greets us with a big smile - evidence that things are going fine. Work - plenty of it around here. Mechanics and helpers are always busy in a shop where there is a wide awake road gang, because rippers, tractors, graders and trucks must be kept moving. Breakdowns yesterday? None! Careful inspection and operation helps a great deal to keep things moving.



The Ripper in Action

an excellent job. The culvert is ready for the fill. Again to our car, and a short trip to the concrete mixer.

All business here. Another headwall is being poured and they are trying to beat yesterday's record. Up the road again, to where the boys are building concrete forms, all well-braced and wired. No wonder we're getting such excellent results. Here is our yellow dump truck with a load of gravel for the mixer. Let us follow it back to the pit. A team, boys shoveling gravel to a screen and another truck about loaded. It is surprising how much gravel and sand it takes.

But here comes Dewey Sampson, road foreman. Oh yes, we can spot him a long way off in that yellow pick-up. "Good morning, and how is everything?" Well, let's find out for ourselves. First, to load some yellow handled picks and shovels in the cars - the slope gang needs them and we're off up the new road. Here's a concrete headwall on a culvert; the forms were removed yesterday, so let's see how it looks. Fine! The boys did

Back to the road again with its numerous cuts and fills. The Le Tourneau has certainly been busy. But there is "Dusty" Rhoads, the operator. Chat a bit? Not much time for him to talk, as he is making a shorter haul today, and wants to beat yesterday's yardage record, and besides, cut and fill stakes ahead are plenty prominent. The nearby sloping gang asks how the job looks. Again to our pick-up, and we ease around the cat for a further jaunt. The road is getting rougher now, and we had better take to our heels. No use getting stuck in that plowed ground. The ripper cannot be far off. Stones - lots of them; looks like we are going to have a good sized stone crew.



Concrete Forms Well-Braced and Wired

But here is the ripper; nine thousand pounds of clawing, tearing teeth; and still it is tossed from side to side behind the big "75." We watch it for a while. How easily some of the big ones are raked aside. Seems like Pyramid Tuffa, as this stone is called, is everywhere. A solid ledge of it is ahead, and some more of the boys are drilling holes. Nothing to do but shoot it here. We watch a shot. Good powder monkeys, these boys, for that ledge is broken just right and it is an easy job for the ripper now.



Concrete Headwall

Back to our cars, and the return trip. What a view of the lake we will get from this point when the road is finished; but now we must turn off to the old road - sandy, narrow and crooked. No wonder the boys are anxious to see the new one completed. A fine job to date and a good crew. Indian? Oh yes, one hundred per cent!

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LESSON OF THE DROUGHT FOR ECW

By J. B. Smith

Leader, Fort Berthold Agency, North Dakota

Economic depression and adverse conditions, coupled with drought has made it necessary to render some form of relief measure to prevent and alleviate human suffering. As a result, the Emergency Conservation Work was instituted. The new enterprise has afforded an opportunity for one to face the world with more confidence in future.

The existence of ECW has developed and influenced a wonderful improvement of Indians' dormant talents and initiative. Three years have passed since the start of ECW and the work already done reveals a vast amount of interest and ability. The results have been very encouraging.

The presence of drought has developed a keen interest in the development of means by which shortage of water may be met. The water shortage has resulted in the realization of the importance of water conservation. The spring development and the reservoir construction program is in full swing and the respective crews are kept very busy in their task of developing these important projects. The work, while it is a good source of income for the enrollee, is also good development for the reservation.

It is gratifying to note that the work already done by the ECW is greatly appreciated by the Indians concerned. Voluntary requests are being made for these improvements by the allottees. The benefits derived from the organization cannot be overestimated.

The truck trails are very beneficial in that they not only afford good means of travel but are an important factor in the work of fire control. With the aid of the line riders, telephone and good roads, the ECW has already prevented several what might have been disastrous and damaging fires.

The Fort Berthold Reservation's timbered areas are not extensive. It is found along the Missouri River. In the recent past, four timber fires have been successfully controlled. Several prairie fires, too, have been checked before devastating damage could be done. The seriousness of these fires should not be underestimated. The scarcity of reserve moisture in the ground has rendered the plant life extremely dry and which condition renders it most favorable for consumption by fire.

The excellent work of fighting these fires is due to ECW organization and its efficient system. The operation of the many projects where men

have worked shoulder to shoulder in harmony has taught them the wonderful lesson of cooperation among men. The concerted efforts displayed by the men have resulted in the prompt extinguishing of the fires on the reservation and by so doing, life, limb and property has been safeguarded. The accomplishment of these timely problems has been supported and influenced by a high standard of morale of the enrollee.

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INTERVIEW WITH CHIEF BEAR DOG (AGED 78 YEARS)

Interpreted by Charles Brooks

In the olden days, the average Indian was a rugged, self-reliant individual. He exerted himself to the utmost to acquire and own those things by which he and his family existed. He owned and took care of the horses which he used for the chase. He took great pride in them and all the equipment which he used for the hunt. He was constantly on the alert to acquire those things which would bring economic security for himself and his family.

With the establishment of reservations, restrictions were placed on practically all Indian activities. In other words, his opportunities were greatly curtailed, if not entirely eliminated. His self-reliance and independence were completely broken down with the further enactment of the allotment law which permitted him to sell his land or get a patent in fee. Now and then we hear of someone suffering from want. All such deplorable conditions are the result of the wrong policy having been imposed upon our people over a long term of years.

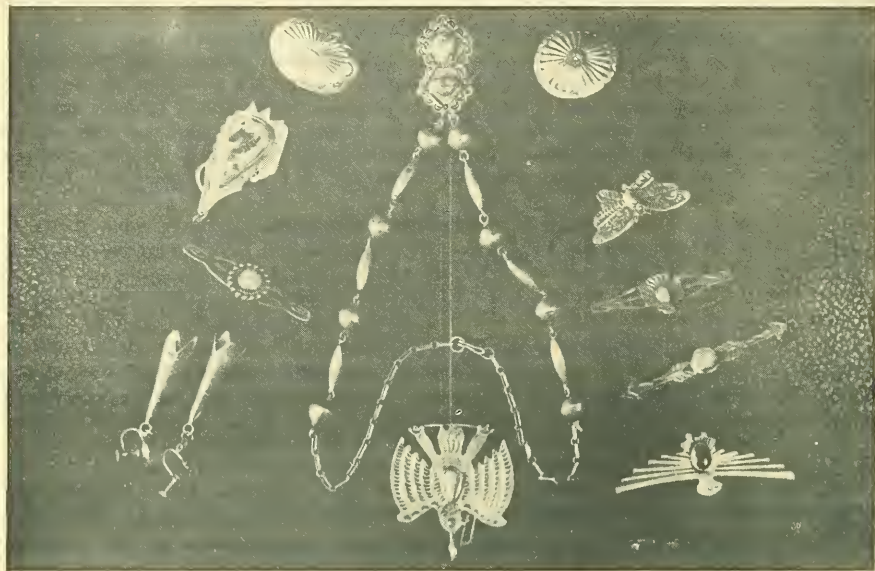
As I see it, under the new policy of Commissioner Collier, it is desired to restore self-respect and self-reliance in the Indian. I believe that if this policy is followed consistently that eventually the Indian will become independent. Stock raising, I believe, is one of the ways by which this end can be achieved.

The time for our young men has arrived. They must take the helm and try to carry on where we older men have left off. Whether we will be successful is largely up to us. We can only hope that we will be successful. If we fail, then it will be sad to contemplate what lies in the future for our people. We think the new policy points the way.

NAVAJO SILVERSMITHING

For many years Indian blankets and basketry from this or that tribe have been not only familiar to collectors but useful and ornamental in houses throughout the United States. Much more lately has come a knowledge and use of Navajo silver jewelry with its setting of turquoise.

Beadwork and chains made of wampum or of bone or of porcupine quills have always been associated in the mind of the American newcomer with his idea of the original American; but this jewelry made of silver and turquoise designs which might as well be thought to have come from China or Rumania as from among our own American plains and mountains, is a comparatively recent discovery on Main Street. So also was its making a later activity among Indians than the crafts of weaving and braiding.



It is an odd fact that most Indian blankets and most Indian jewelry are made now by the nomadic Navajo and are called by his name, whereas he learned the craft of blanket weaving from the Pueblo and Hopi Indians, and according to good authority, the craft of metal work from the itinerant Spanish silversmiths who plied their trade throughout New Mexico.

Fifteen years ago when I first came to Santa Fe I was shown a collection of Zuni bracelets and earrings which the painter Andrew Dasburg had brought back from his trips in New Mexico and Arizona, a collection which I have not since seen matched anywhere. Dasburg unfortunately sold his collection piece by piece, so that certain examples of earlier Zuni work, which ought to have been held together for their rarity and as examples of artistic invention antedating the influence of Indian traders and American buyers, have been dispersed. Following Dasburg's lead and enthusiasm, I soon found myself collecting Indian jewelry; delving indefatigably into every far corner of the Pueblo, Navajo and Hopi regions and, like a pearl-diver, coming out of them sometimes with treasure.

All I had to do was to see an Indian woman hiding her wrists with a shawl or blanket, to be sure that the finest bracelet, the rarest ring, was hidden thereunder. First I would indicate a ring or bracelet of my own with gestures meaning that I would like more of the same; then, exasperated by her staid stolidity or pretended ignorance, I would tug at the edges of her blanket. Eventually I would succeed in uncovering silver and turquoise. And this or that piece of it came home with me.

It was the same with the men. I would study the ring or bracelet on the hand of a motionless horseman. Then the bargaining. Then the prize trophy. Now that I have assembled thousands of such trophies, I doubt if there exists a design, either old or new, which could arouse in me that fever of the collector, that hunger for the variants which will make a collection; but I still admire.

It is a fact that a collector within the scope of his collection acquires a knowledge without knowledge. To this day I know nothing of the history of silverwork among Indians, nothing of the origin or significance of the designs they use. For me that is not the point. I can only wheeze with other amateurs that I know what I like. But at the same time I can instinctively and instantly reject the false design, the design which means nothing to its maker except foreign instruction or intended sale. The quality which makes any object beautiful is the love which goes into its making.

Left alone, the Indian could not conceivably create anything without love, without delight. The blanket, the basket, the pot or the necklace may eventually be an object for commerce. In fact our Indians are distinctive among men for lack of the possessive instinct. To make a thing beautiful is important, but to keep it is not important. They make you feel at times, as the Chinese do, that remembering is better than keeping, or let's say that remembering is the real keeping. But aesthetic integrity in the making of things is as natural to Indians as a race as it is among other races to specialists in beauty.

Silversmithing - A Recent Craft: Let's go back. Let's remember that there was a Navajo living sixteen miles from Fort Defiance, Arizona,

whose Indian name was Hosteen Ah-tsi'di and who as a young man was called Iron-maker because he made bits for bridles and then with variations copied fancy bridles from Spanish horses, singing songs perhaps at his work about their dead riders. Let us remember, since Mary Roberts and Dane Coolidge have reminded us of it in their book "The Navajo Indians", that when members of this tribe were herded into Bosque Redondo in 1864 to become farmers there were issued to them coils of brass and copper wire and that they made bracelets of the wire and that after the Navajo were sent back to their old country their smiths made similar bracelets from silver coins and evolved new shapes and decorations; that they learned about 1900 the better silver content in Mexican coinage than in ours, that they gradually developed a racial craft with which to ornament themselves, both men and women, that they became gifted and important silversmiths, that they combined with silver their anciently loved turquoise and that when turquoise is worn, rattlesnake will not bite nor lightning strike.

Let me myself remember in the wide Navajo country a family of Indians guiding their sheep to new grazing places, a canopy of branches set up against sun and rain, an outdoor loom for the women to weave on and a little satchel with tools in it and silver and turquoise so that one of the men out there under the sky could hammer and weld and inlay small bits of beauty to his heart's content.

Symbolism Of Little Importance: What matter if the pendant which he makes means different things to different men. He himself could tell me that the horseshoe shape with its inner prong is the Navajo war-god's dagger. A Pueblo Indian, having dug turquoise from the old mine at Los Cerrillos over which the Pueblos had assumed semi-mystic ownership from time long since until Tiffany of New York bought and closed and guarded it to make such beauty more expensive, would bring back his pendant from the Navajo country and translate its meaning into phallic symbolism or the peace signal of a rainbow. Let archaeologists and scholars worry concerning such matters. Let poets and people take beautiful craftsmanship into their hands and find their own meanings.

But let poets and people, and most people are poets without knowing it, be cautious against factories. For factories can take art away from Indians and poetry out of people. And the fact is that many Americans, with their creative minds destroyed by the effect of factory products, can come even into this mountain country whose clear air should clean their taste, and prefer Indian jewelry made wholesale in factories at Denver or Albuquerque or in the petty factories set up by white traders where Indians sit in small rows and fabricate jewelry under white direction, with arrows and swastikas and thunder birds provided in stamps by the factory keeper. An unimaginative and tinny jewelry is being imposed upon credulous and tasteless buyers in the name of Indians who, left alone, let me repeat and repeat, can create for themselves and through themselves for us, decorative belongings as distinguished and personal and aesthetically important as the decorative belongings which for centuries have graced the Orient and reflected there in man's response and in all the uses of life the importance of each separate cherry blossom. Reprinted from No. 7 Art Series, New Mexico Association on Indian Affairs, Santa Fe.

FROM IECW REPORTS

Truck Trail Construction At Camp Marquette, Great Lakes Agency (Wisconsin) The routine of camp life at Camp Marquette continues to be satisfactory. The work in the field embracing truck trail construction, fire hazard reduction and stream survey, rates a favorable percentage in accomplishments.

The construction of the Lake Shore Drive Truck Trail, which is considered the outstanding accomplishment of this unit is taking an added interest. We have started to surface with clay a sandy area which when completed will add much to the usefulness of this truck trail. Herman Cameron, Leader.

Spring Development At Crow Creek (South Dakota) This group is working on the last spring. As far as we have been able to determine, every spring on the Crow Creek side which can be economically developed has been developed. In some cases springs are fairly close to reservoirs, but in every case they are in a separate unit with a fence intervening. The springs shown as 100 per cent complete still require the installation of stock tanks which have been ordered but have not yet arrived. A. Hastings.

Educational Program Under Way At Taholah (Washington) The Spruce Orchard Camp was visited during the week by Gerrit Smith, Camp Super-

visor and the Senior Project Manager. At a conference during the evening Mr. Smith explained the several correspondence courses that are to be given the enrollees in connection with the educational program. Considerable interest was taken by a number of the camp members, and several enrolled in courses that they were interested in such as forestry, journalism, Diesel engineering and auto mechanics.

Rain during the week has lessened the fire hazard around camp somewhat and all members are very happy. Many camp members are beginning to get interested in basketball and it will not be long before practice and games will be in order. Frank Wells.

Varied Activities At Yakima (Washington) Progress on the IXL truck trail has gone along nicely although the slashing work is becoming slower because of more trees and undergrowth in the right-of-way. We have the finest crew working now that we have had this year. The men work with the finest spirit and with perfect coordination.

We had one small fire this week, but due to a strong wind, it threatened to become dangerous. It was easily reached in good time, however, and the men soon had it under control.

The beetle survey has been com-

pleted. It was very thoroughly done and an extra section was cruised to determine the extent of an epidemic which was discovered in one of the experimental plots.

The Kaiser Butte Telephone line has been going along very nicely. It was necessary to send some of the crew to repair the Darland Mountain telephone line. These men drove as far as possible along the Klickitat River and hiked the rest of the way. They will spend two or three days working on the line and will camp along the trail. Roy Rice.

Erosion Control Dams Built At Potawatomi (Oklahoma) All of the attention of the Potawatomi crews was given to gully control under project 33P this week. Two crews did the actual construction work of masonry gully dams while another crew worked in the rock quarries keeping the gully crews supplied with rock. The weather has been almost unbearably hot but the men worked on as best they could. We are stressing our cooperative terracing program to a great extent at the present time, because we are expecting a long, hard winter that will make it impossible for us to do this sort of work. The individual Indian land-owners are getting a fine job of terracing work done. P. Everett Sperry.

Gopher Control Work At Sisseton (South Dakota) Work was started on pocket gopher control and progressed nicely. Work on spring development is coming along nicely.

We have had a visit from Mr. Helvig of the Minneapolis office to

inspect trees which had been planted at this jurisdiction under IECW funds and to submit two new maintenance projects. Harold E. Bowers.

Flood Work At Paiute (Utah) The boys only worked one day on the fencing project as we had a large flood from a dry wash above the agency buildings that put two feet of water around them. The buildings had to be protected and to do so I put the ECW boys to work making a temporary protection which saved our buildings from much damage from another flood which came four days later. Rimbrose Cannon.

Many Leisure Time Activities At Hopi (Arizona) The boys are playing games, roping goats, riding broncs, singing, hunting rabbits and prairie dogs and going to Squaw Dances for leisure time activities. I understand that the rest of the base ball equipment and some horse shoes will be ready to put out in the camps Monday. I am sure the boys will be glad to get this equipment. They have been handicapped to a certain extent on account of not having it. F. S. Ruculph.

Varied Activities At Consolidated Chippewa (Minnesota) A new crew started work on the new 100 foot tower which is being erected on Sophie Mountain. When this tower is completed it will give us direct connection with our other tower whereby we will be able to have good visibility over our entire reservation.

We have a crew starting clearing ground for the new ranger station which will be located at the

Grand Portage Village overlooking Lake Superior.

When this building is completed it will be one of the most beautiful ranger stations in this part of the country. It is to be built with Cobble Stones taken from the shore of Lake Superior.

Our base ball team journeyed to Grand Marais Sunday and beat the champion team of the CGC of this district. The game was very interesting from the start to finish. Our pitcher pitched a very good game and due to his super twirling we were able to defeat our rivals 6 to 3. Andrew B. Lego, Camp Manager.

Flood Control Project At Alabama and Coughatta (Texas) The work on Project 131 was repair of the range fence and would be called maintenance. There are 23 miles of the fence and from time to time various small repairs are necessary as would be on any fence.

Under the Flood Control Project 401 logs were removed from the creeks. The hot weather we have been having makes this task much more pleasant than it would be if attempted in cool weather as the water in the creeks is spring water and cold. The logs that are being removed now were not near the surface last year or were so embedded that they could not be dislodged.

The work under Project 602 was clearing the fire lanes, so that they now look like fire breaks again. The necessity for keeping these lanes

cleared is apparent from a recent report made by the Texas Forest Service on the fires occurring in this country during the first five months of 1936. 522 fires burned over 16,336 acres. The rainfall for the first four months of 1936 was 8.9 inches below normal. This dry weather plus high winds created a severe forest fire hazard. Rainfall has continued below normal since June 1, thus increasing the fire hazard. This is the time of year when the most fires occur in this section as the vegetation is becoming dry and dying. It is fortunate that we are getting our lanes cleared. J. E. Farley, Indian Agent.

Truck Trail Construction At Fort Berthold (North Dakota) Completed one-half mile of grading of this truck trail this week. Used the bulldozer to break up the hard surface where the blade did not cut in for the ditches. Started on another one-half mile stretch.

Moved approximately 245 yards of earth this week with teams. Cleared out brush and stumps and hauled these off the trail. Also removed a lot of rock, some of which had to be blasted. Byron H. Wilde.

Telephone Line Maintenance At Warm Springs (Oregon) Most of the work out of Agency Camp during the past week has been spent on Telephone Line Maintenance, where a number of man days were spent constructing and repairing the telephone line around the agency. Leisure time activities consist of horseshoes, swimming, reading, movies and so forth.

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